While Siaton was an independent parish, including Dauin, the priest still lived in Dauin due to the danger of Moro raids in Siaton. 175*

The first tributes were collected in 1817 from the people of Mangudkod. Individuals over eighteen years had to pay twenty centavos (ten cents) to the government. The tribute (or tributo) was established during Legaspi's day and was a kind of head tax paid to Spain. The tribute was payable in money or kind to the encomenderos.[40] 175* 651

In 1817 or 1818 an earthquake occurred in southern Negros "which lasted for nearly three months", i.e., the after-shocks. 175* 731 252

> The earth was always moving, so the people had difficulties in cooking their food. They had to build a big fire and hang their pots over it. Or they cut one bamboo node, put rice inside, added water, and corked the end. They threw this node into the fire and when the bamboo was charred, the rice was cooked.

This was one of the many earthquakes which shook this region; some caused serious destruction.

During the office of Capitan Etib (1817-1818) the group decided to send a small colony from Mangudkod to begin a settlement which is today Barrio Bonbonon. Bonbonon is situated near the bluff of the southern 175* 166

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[40] The payment made in Siaton, according to Gadiane, was not that common in the Philippines. At first the tributo was eight reales (about fifteen centavos), raised to ten in 1602 and twelve reales in 1851. Zaide, The Philippine Since Pre-Spanish Times, p. 171.

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Peanuts

In 1951 only 37 acres of peanuts were planted in Siaton municipality; the most common variety was "Spanish White." In Caticugan peanuts were always intercropped with corn; the peanut-corn combination does not prevent a second corn crop since peanuts mature in 105-125 days. Peanuts are grown in the other barrios in the Siaton River valley, especially sitios Dolog and Comon (Apoloy). Usually peanuts are planted after the corn is about an inch above the ground lest the vines retard the corn's growth. There is no special lihi for peanuts; the people say that those held for the corn suffice.

Balatong

Balatong or cowpeas are usually intercropped with corn or corn-cassava combinations. Cowpeas require a clayey loam and, in Caticugan, were usually planted in this soil type. The barriofolk plant the Brownish-Red balatong variety that is one of the highest yielders; the two important varieties grown in the Philippines, however, are White Paayan (or Kibal) and New Era.[62] The balatong pods are cooked as a green vegetable; the mature dried beans are prepared in the same way as mungos. [252]

Cowpeas are usually planted at the same time as corn and mature in three to six months according to whether they are planted in the wet or dry season.

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[62] Uichanco and Sacay, op. cit., I, p. 590.

223 [825]

Farther north there are said to be a considerable number of manok ihalas (Red Jungle Fowl: Gallus gallus gallus, Linne.) that the barriofolk hunt; some are merely domesticated fowl that have gone wild. There were no wild chickens in Catiougan and the men did not hunt for them. While the trapping of wild birds is done by both sexes, it is often the sport of young boys. Wild birds furnish a very small part of the diet of only a few families in Catiougan.

LIZARDS

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One large lizard (ibid) is hunted by some barriofolk although most of them hunt ibid only in periods of acute food shortage. This lizard is usually found in bamboo groves or in the kamansilis trees near the river; it is hunted with the blow-gun, trapped with grated coconut meat, or run down by dogs. Large ibid are said to weigh as much as 10 pounds. The meat, boiled in coconut "milk," "tastes like chicken." Another large lizard (halo) found in the locality is not eaten. [252]

COLLECTING WILD HONEY

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Once the hives of wild honey bees (potyakon) were hunted for their honey. Few wild beehives are found today in Catiougan or environs. When the hives are found accidentally, the honey is collected; the people are fond of it. One informant said that when he was a young man

and the roots deep, as with belyakag and bolot, the men usually obtain the corms. Now and then one sees two or three men with broad-pointed iron-tipped digging sticks (sakal) set off for the hills. 222 [412]

In digging for igao one looks for a place where a plant has withered and died. The sakal is pushed gently into the opening in the earth at the base of the plant to see if there is a root; since the roots are shallow, they are easily obtained. Once the root has been uncovered, it is stuck through with a stick that serves as a handle; juice from the leaves and the corm makes the skin itch if contact occurs. There are no associated beliefs connected with igao because "it is easy to dig, always shallow in the earth."

Preparation of the igao corm takes considerable time; this is one reason why it is utilized only during food shortages. The root is first sliced into chips that are dried until they become brittle. The dried chips are pounded to powder in the rice mortar. This flour is strained through abaca cloth, dampened and repounded until it "is like wet cotton." One woman said the damp igao flour should be "pounded continuously for two hours"; if not adequately processed one becomes dizzy from eating igao porridge. A few women in Caticugan had stored small amounts of igao flour. 252 [251]

are libgos, kolakdop, layat and tongogtangog. Ammakol is said to be available throughout the year while the layat, songadsongad and layalaya are gathered mostly in May and June.

Sometimes a lucky person finds a lot of mushrooms and sells them in the marketplace; they are quickly purchased. One day a young man came to Siaton poblacion with a half a gunny sack of libgos that he sold for five cents a hatful. Mushrooms are normally sliced and mixed with vegetables or fried in lard.

WILD FRUITS

Certain wild fruits are eaten in season. One popular fruit, somewhat similar to a cherry, is the lumboy (Tag: duhat; Syzygium cumini (Linn.) Skeels).[15] Lumboys ripen in April and May; children often gather large quantities and sell them in the poblacion. In Sitio Katogasan (Barrio Datag), lumboy trees are said to be very plentiful.

Wild guavas (bayabas) are fairly plentiful in Caticugan; they occur mostly in the nearby hills.[16]

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[15] An analysis of the mineral content and food value of fresh and oven-dried lumboy samples has been made. The analyses indicate that lumboy is a good source of calcium and fair in iron. Brown, op. cit., III, pp. 158-9.

[16] Guavas are one of the commonest and best known fruits in the Philippines, a native of tropical America that has become thoroughly naturalized. Brown, op. cit., III, pp. 152-3.

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Guavas ripen in August and September. Rarely, the barrio-folk make guava dulce which is pulverized guava pulp, boiled in a frying pan filled with water until tender. The cooked pulp is eaten mixed with brown sugar.

The small round fruit of the ano-on tree is eaten usually in April. The fruit is red when mature, it is often gathered by the children although the tree is not abundant in the vicinity of Caticugan. Fruit of the kamansilis (Pithecolobium dulce (Roxb.) Benth) is also gathered and eaten, particularly by the children. Many kamansilis trees grow in Caticugan, especially along the Siaton River bank. The fruit is small and flat and only the inner pulp is eaten. The bark of this tree is used also in tanning.

Some small ~~wild~~ mangoes are gathered in August and September. The ~~domesticated~~ mango is quite popular in Siaton and the demand always exceeds supply. People who have large mango trees often send boxes of the fruit to Dumaguete where they bring a higher price than in Siaton poblacion. Sometimes low fires are built under the mango trees to force early production of fruit.

[433]
[438]

PALM FLOUR

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A coarse flour can be made from the saksak, ediok and buri palms. This flour is an "emergency food" in Caticugan but some people in northern communities, like Dolog, use flour made from the saksak rather frequently before the first corn harvest. During the last war the

252 [722] 262

barriofolk utilized these palms for flour; but during my residence no one was observed making palm flour. In Caticugan the buri is used for guhang production and there are only a few sdiok and saksak palms. The time needed to make the flour discourages most barriofolk.

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The process of making flour is almost identical for the three palms. The trunk of the palm is cut into sections about 3 feet long. For the buri, leaves that have a whitish tinge along the outer edges of the stem are regarded as a sign that the tree has abundant inner pulp. Some state that the cutting and pounding of the pulp to make flour must be done in silence, "even if you have companions"; otherwise the powder will not separate when put into the container of water.

The outer bark of the palm is peeled and the inner pulp cut into sections and dried for several days. However, some state that a bamboo pick (sagongsong) or a pestle may be used to reduce the inner pith to a pulp. It is possible to store the dried sections of the palm for future use.

When one wishes to make flour the pounded pith or cut sections are soaked in water for several hours until the powder sinks to the bottom of the container. A crude container may be made from the bark of the palm, called solo. Some squeeze the moist pith over an abaca strainer while others pour water on the pith. The mixed water and pulp is called onao. After the powder has settled, the water is poured off. The flour is used to make pancakes

(kinogay), cooked in green bamboo tubes, or prepared in the sinakol manner (steam cooked), often mixed with tiktik or binlod (finely ground cornmeal). Sometimes the people from the northern barrios in the Siaton River valley come to Caticugan to barter this type of flour for corn and rice. This was not done, to my knowledge, during this field research.

Hunting and food gathering activities are related to the inadequate food supply of the barriofolk. The wild pig is not a serious agricultural problem in Caticugan and the meat is admittedly inferior to that of the domesticated pig. Most wild plants are considered as "emergency foods" to be gathered and eaten only when staples are low; i.e., when the corn and rice from the last harvest are low and new crops are not ready to harvest. For barriofolk during this period the foods collected may be important; however, this is true only of a minority in Caticugan unless there is a poor harvest or crop failure.

If the cultivated food supply were adequate all year long, hunting and, particularly, food gathering, probably would cease. Young men might continue to hunt wild pigs for sport and some wild foods would, most likely, be gathered (the "delicacies" such as mushrooms, lumboy, etc.). The role hunting and food gathering play in the daily life of the barriofolk of Caticugan today is a reflection of seasonal inadequacy of food supply and low living standards.

The barriofolk said that people living in the northern 526
barrios sometimes came to Caticugan to barter bolot for 438
corn. The corms are diced, boiled in coconut "milk" and 252
then salted or sugared to taste.

Kobong (Tag: nami; Dioscorea hispida Dennst.), a 222
native yam, is also gathered. Like igao, kobong tubers 252
must be carefully processed before consumption. Encarnacion states that if kobong corms are eaten without proper preparation they may produce death; the corms contain a poisonous alkaloid called dioscorine.[13] Kobong are sliced into thin chips and dried for several days. Then they are put in water, usually in a creek, on mats weighted with stones. Each morning, for several days, "one must stir the still water so the powder soaked off will float away." Then the chips are squeezed and put under the sun. This process removes the dioscorine and most of the sugar and starch leaving mainly the fiber. When thoroughly dried, kobong chips are pounded into a coarse flour that is used to make porridge or stored. One should not dig kobong when the wind moves the vine, according to some informants, because if one does and later eats the tubers dizziness results.

No wild seeds of any sort are gathered, or were in 222
the past, by the barriofolk of Caticugan. They do not 262
gather many wild vegetables, except for these corms. Some collect wild tangkong or halum (often in the flooded

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[13] Brown, op. cit., I, pp. 398-401.

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Snails are gathered all year except when the river is flooded and too swift to collect them. Even during the rainy season, the snails are collected between floods. Another factor that discourages people from gathering snails during the rainy season is the appearance in the river of the poisonous golden-colored fish, lupo. When stepped on, this fish inflicts a painful wound.

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Both sexes gather snails in the river, although it is done mostly by women and young children. As one female informant explained: "Women are easier to group together than men and in the evening the men like to drink guhang." Snails are collected in the day or at night by moonlight or a flashlight.

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Kapia, Ungka and Bong-Bong are usually found on top of stones at night or under them during the day. The people explain that at night the snails come from under the stones to feed. Soso and Tibo-Tibo normally occur on the sandy river bottom. When snails are gathered during the day stones are turned over along the river edge where the water is shallow. The people wear a small bamboo container or carry a can in which to put the snails.

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Snails are boiled, sometimes with vegetables, to make soup (sabao). The meat is then extracted from the shell and eaten. Most houses have a nearby kitchen midden of discarded snail and clam shells.

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To make lime (apog) for betel nut chewing, snail shells are put in a half section of dry bamboo that is

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placed on dry palm leaves. The other half of the bamboo, the "lid," is fitted on top and covered with more leaves. Then the leaves are fired. When the fire burns out, the burnt shells are carefully picked up lest they shatter and are put in a container of water. The water is then thoroughly stirred; after the lime has settled, the water is poured off. Some wash the burnt shells after firing and crush them without soaking in water. A bamboo container for carrying lime for betel nut chewing is called sugong; a container carved from carabao horn is called luka.

Marine Snails and Clams

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Table XXVIII, Varieties of Marine Clams and Snails Gathered in Siaton, presents pertinent data regarding local names, scientific identification and frequency of catch of marine snails and clams. (See Pages 636 - 637.) These mollusks, a fairly frequent part of the diet of barriofolk, give both variety and flavor to their daily fare. Like the fresh-water snails, they may be boiled to make a weak soup, eaten as meat, or cooked with vegetables. In the northern barrios marine mollusks are rarely eaten owing to the distance from the sea. Whereas a few people gather marine mollusks all the year, the southwest monsoon's arrival makes it difficult for the sea becomes rough. Like the free-water mollusks, the marine snails and clams are collected mainly during the dry season.

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sure that no such observations have been made previously regarding this species. Such a migration readily explains the presence of the Talaud specimens in a marine habitat. 226 136

Dr. Chace wrote concerning the Tolo crab:

This species has been recorded in the literature from Celebes, Flores, Ceram, northern Sumatra, and the Andamans. There are specimens in our collection from Uki Island in the Dutch East Indies and the Baganga River, Mindanao. I do not believe that this species has been recorded in the literature from the Philippines.[30]

Shrimp

The reddish-black Analsalon is the smallest of the four types of shrimp in the river and creeks. The blackish Magus has an indistinct white stripe on its back; the female is said to have no pincers. The Naturale, a whitish-grey shrimp, is not found as frequently as other types in Caticugan Creek. Shrimp are frequently boiled with vegetables to give a better flavor. [252 262]

The shrimp caught are small, from one to three inches. However, during the rainy season in the river and creeks near Caticugan shrimp are caught from four to six inches long. The people say these bigger shrimp are washed down from the upper reaches of the Siaton River and its tributaries by the swift currents of the rainy season. I have seen shrimp from eight to nine inches long that had been caught in creeks near Balanan.

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[30]Personal communications to the writer from Dr. Fenner A. Chace, Jr., April 15 and November 6, 1952.

Crabs

When the brown shrike begins to sing in September or October the Katang, Kalampay and Tolo crabs are said to begin their migration down river. The crabs spawn at the mouth of the river; they begin late in September and continue until early in November. October is the chief month of migration for these crabs. 226 136

The mature Katang and Kalampay are about the same size; the Tolo is smaller. A mature Katang is as large as the back of one's hand; a Tolo rarely grows larger than a fifty-cent coin. The Katang receives its name from a C-like mark on its back. When Katang and Kalampay migrate the barriofolk turn out in force to obtain them with traps, nets and by hand. Some young men stand in the river and feel with their feet for the crabs on the bottom. When a crab is felt (or bites their foot) they duck under the surface to grab it. Females Katang are prized because they carry good-sized bunches of orange-colored eggs; the male Katang, however, has large pincers and more meat than the female. 226

In December or January the Katang young (Lavagay) begin their migration upstream. They move by thousands along the river edges, over the stones in the shallow water, marching like well-drilled cadets. The barriofolk catch the Lavagay, sometimes with blankets, then pound and salt them to make a variety of ginamos. Some people [136] [252].

A general pattern does appear, however; the barriofolk more often have domestic altars in their dwellings, of various degrees of elaborateness. These altars are less popular mong many of the poblacion principalia (who are Catholics); their popularity and frequency increase in homes of the urban wealthy. Some city homes I visited had a separate room that was a place of worship, a sanctuary with expensive religious pictures and elaborate figures of saints and the Holy Family. The nearness of the local church may account for the decline in number of altars in Siaton poblacion.

Kitchen equipment normally includes the large clay water jar and a dirt and ash-floored cooking platform or hearth (dapog). The small clay pot rests (hornos) cost fifteen cents and are put on the hearth; they resemble the Japanese shichirin. While most barriofolk now use the horno some still cook by setting pots on three stones placed in a triangular position and known as sug-ang.[8] This was the old way of cooking before the horno's introduction. Every kitchen has a few cooking pots. More people are buying iron kettles for cooking. Pot rests (balanka) are made of rattan or corn cobs. (See Plate LVIII.)[1]

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[8] There are a number of riddles concerning the sug-ang.
"Three brothers have but one name." (Bicol)
"What are those three houses facing each other that cannot be burned?" (Igorot)
The answer to both is sug-ang. Buaken, op. cit., pp. 348-50.

1 [See p. 658, Cat. 417 -- Analyst]

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tied to the house posts and the pig's trough is usually in the silong. In a few cases the silong was enclosed with a loosely woven bamboo grill. Many houses have small porches, most of them roofed, with bamboo benches; a few potted plants grow on the porch and the corn or rice grinders (galingan) are often kept there. (See Plates LIX and LX.)[1]

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Two types of grinders are made from a grey granite. One is used to grind corn into meal (bugos mais) and the other to make flour rice for rice cakes (binka).[9] Corn or rice kernels are dropped into the hole at the top of the grinder and ground between the teeth of the lower part of the mill. These grinders are gradually disappearing; most barriofolk take their corn (rarely rice) to the kerosene machine mills in the poblacion. I saw one corn grinder abandoned near a residence; the owner said she discarded it because their corn was ground in the poblacion.

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Another device often seen in barrio dwellings is the kagoran that is used to shred coconut. The meat is rubbed against the iron shredder and collected below in a dish. Shredded coconut is mixed with a little water and squeezed by hand to make "coconut milk" used in preparing rice cakes and other foods. (See Plate LXI.)[2]

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[9] The same type of corn grinder is used by the Magahats. Oradion, op. cit., p. 85, Plate 56, illustrates the galingan (as also called by Magahats) for grinding corn. The Magahats evidently do not have the rice grinder used in Cateugan

1 (See p. 661 ff, cat. 412 or 116 -- Analyst)

2 (This plate is missing -- Analyst)